/XIII/

PREFACE-PRESENTATION

114 To write a preface for a book by Fr. Cesáreo de Armellada would be an extremely difficult and quite perplexing task, were one to focus on the question with which he deals, in the same style and with the same mastery that he brings to it. But it is not a question of speaking or writing of these matters, but of presenting one of his productions.

To present a work by Fr. Armellada? The author of this interesting work is not an unknown in the field of linguistics and of letters; he is not a dilettante or a beginner in this type of aboriginal studies. A missionary among those of the front line in the Apolostolic Vicarate of the Caroní since 1933, a dweller in the regions of the Gran Sabana, in Bolívar State, during nearly 12 years, and most of all a brilliant investigator of the language, practices, and customs of the aborigines, his studies and observations were transformed into reality in the Gramática de la Lengua Pemón /Grammar of the Pemón Language/ (1), a considerable volume of 316 pages, and of

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1. Gramática y Diccionario de la Lengua Pemón /Grammar and Dictionary of the Pemón Language/. -- Taurepán, Arekuna, Kamarakoto. Vol. I: Gramática /Grammar/, by the Rev. Fr. Cesáreo de Armellada, Capuchin Missionary of the Caroní. C. A. Artes Gráficas. Caracas, 1943.

which we ourselves wrote apropos to it: "The work has been carried out without haste, conscientiously, patiently, without complaints, without the din of drum and cymbal, and now is brought before the public without a fuss, without a show of

/XIII cont./

114 vain ostentation, but in a complete fashion and one very suited to the modern exigencies of philological studies. Therefore we believe that those /XIV/ who are familiar with such material will not spare their plaudits and their phrases of approval." (2)

2. Venezuela Misionera, Monthly Publication, Year V, June, 1943.

Later he published the Diccionario de la lengua Pemón /Dictionary of the Pemón Language/ (3), about which in a

• [113]

3. Grámatica y Diccionario de la Lengua Pemón. -- Taurepán, Arekuna, Kamarakoto. Vol. II. Diccionario /Dictionary/, by Rev. Fr. Cesáreo de Armellada, Capuchin Missionary of the Caroní, C. A. Artes Gráficas. Caracas, 1944.

bibliographical note we also said: "Only a spirit as vigorous as that of Fr. Armellada, a will so dedicated to the cause of the natives, and a fondness so warm as his toward these regions of the Gran Sabana, where he has spent most of his days as a missionary, could have carried out a work of this nature, and a study which, by itself, will be more than sufficient to immortalize his name, by placing him among the foremost and most outstanding men of science in this Venezuelan Fatherland (4).

4. Venezuela Misionera, Year VI, July, 1944.

Therefore we state that Fr. Armellada is not a new writer upon Indian matters, since his studies are numerous and well

/XVII cont./

797 due in great measure to the fact that, with logical judgment,
114 they had first learned the languages and dialects of the autocthonous groups with whom they were in contact and they carefully made corresponding grammatical texts which, despite the understandable deficiencies which are evident in the light of modern knowledge, are indisputably the basis and point of departure of contemporary linguistics." (7)

• [113]

7. Boletín indigenista. Vol. V. Mexico, D.F. December, 1945. No. 4. "La lingüística y el conocimiento de los indios monolingües /Linguistics and the Knowledge of Monolingual Indians/." P. 294.

The same could be said by us of the work carried out in the same way by the first missionaries who worked in Venezuela, as can clearly be deduced from a study by Arístides Rojas (8)

8. Arístides Rojas, Op. cit. "Las lenguas indígenas en Venezuela /Native Languages in Venezuela/." P. 230.

and from some biographic and bibliographic notes of P. C. de Carrocera (9) even though some pusillanimous souls have wanted

9. Venezuela Misionera, Year VII, 1945. P. 5ff.

to take this glory away from the Franciscan and Capuchin missionaries in Venezuela.

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/XIX cont./

797 on the customs and their way of life. The work answers a
114 question, since throughout the Nation the Gran Sabana is spoken of, and every aware citizen feels the very natural desire to know what those aborigines are like, how they live, what they do, and where they come from.

114 Many of the questions the author deals with here have been put to him by curious observers who knew something or had isolated reports through the press about those unknown regions; others the author has put to himself and he resolves them effectively after diligent study and no little observation.

We repeat, this is not a complete and perfect treatise of the ethnography of the Pemón Indians of the Gran Sabana; they are serious and conscientious studies, which have close cohesion in themselves and which demand a later work to be published in time. Would that it may be thus, and that, saving economic difficulties, Fr. Armellada may be able to allure us with some more studies /XX/ from those he has in preparation. Meanwhile, we shall wait (10).

• [13]

10. There have previously been published some works dealing with the Gran Sabana. Here are noted the principal ones:
a) "Tres años de Misión en los confines de Guayana /Three Years in a Mission within the Borders of Guiana/," by Fr. Baltasar de Matallana. Bol. Ven. de Ciencias Naturales, Vol. IV., No. 29, 1937.
b) La Música Indígena Taurepán /Taurepán Native Music/, by Rev. Fr. Baltasar de Matallalla /sic/, Caracas, 1938.

/XX cont./

113 c) Pantón Ichipupué -- Así cuentan los indios /Pantón Ichipupué -- Thus Relate the Indians/, by Rev. Fr. Cesáreo de Armellada. A series of articles published in Venezuela Misionera, Year 1944.
d) Exploración a la Guayana /Exploration in Guiana/, Revista de Fomento, Year III, No. 19, 1939.
e) Los Indios Kamarakotos /The Camaracoto Indians/, by Dr. George Gaylord Simpson, Revista de Fomento, Year III, Nos. 22-25, 1940.

114 And may our most sincere congratulations and our most fervent applause go to the author of this work. We do not doubt that the reading public will appreciate the merit of the work put into its hands by the Rev. Fr. Cesáreo de Armellada, Franciscan-Capuchin missionary.

Fray Antonino María de Madridanos
Capuchin Religious

Caracas, April, 1946.

2:Armellada--5 M-5 (1933-1945) 1946 SS16 Pemon SS16
Venezuelan Indians SS4

P /4 cont./

101 Therefore, for the reasons given, I propose to missionaries and ethnographers that they use preferentially this word Pemón

P when talking, in common, of these tribes or of their language.

161 6. From the census published in the Boletín de la Sociedad
114 de Ciencias Naturales, Vol. VIII, No. 53, and which contains,
[113] almost complete, the account of "Exploración del río Paragua y sus affluentes /Exploration of the Paragua River and Its Tributaries/," and from another census included in an unpublished memoir about "Exploración de Kamarata, Tiriká y Urimán /Exploration of Kamarata, Tiriká, and Urimán/," and published by Mons. Gómez in the memoir of the Ministry of Interior Affairs, 1941, and through Father Baltasar de Matallana in his book Labor de los PP. Capuchinos en la Misión del Caroní /Work of the Capuchin Fathers in the Mission of the Caroní/, it turns out that the number of Pemón Indians is only 2,500 (two thousand five hundred).

Quite a revelation for those who believe in uncounted hordes of Indians!

The number of Indians is generally exaggerated for the reasons that we point out in the already referred to "Exploración del río Paragua"; there was a missionary who, taken in, in good faith, by the accounts of the Creoles, stated that there

V were on the Gran Sabana no less than 14,000 Indians.

161 Although it only be in passing, I shall avail myself of this
114 opportunity to state that the official census, which computes the number of natives existing in Venezuela at 130,000, is highly exaggerated. Through personal knowledge and other trustworthy data, I can state positively that the number of Indians

P does not reach 60,000.

101 7. The Pemón have as bordering tribes the Makuchí and the Uapichana toward Brazil; the Uaika, Seregóng, Patamona,

P etc., toward British Guiana; the Sapé, Arutaní, and Pauaná
[175] toward the Paragua River. In addition we must bear in mind
[177] that since four centuries ago the Spaniards, Portuguese, Dutch,

797 /79 cont./

[177] The Indians have very good dispositions; they do not resist our civilization, nor do they refuse to learn our language, nor are they systematically opposed to exogamy or matrimonial union with those of other areas. But they ought not to be educated for our benefit, but for their own; we should not seek our own well-being in them, but to dedicate ourselves in truth to procuring for them their own physical and moral well-being.

172. Maternal love. One of the causes which, in the native oral literature, appears as the most frequent reason for their flights, is that attraction which in our language is called patriotic love and maternal love. And it is quite clear that, far from being a reprehensible feeling, this is on the contrary a most noble feeling and one worthy of all praise. And this is what those who would like to always keep next to them the Indians whom they have educated should think of, without thinking about what greater rights the mothers who bore and nursed them have.

A short time ago an employee today attached to a Venezuelan embassy abroad said to me (without realizing that I was a missionary) that all work carried out on behalf of the Indians was useless, that missionaries were wasting time and energy and the Government its money. I replied to him that I was a missionary and that we missionaries had a higher opinion of his Indian compatriots, and that far from wasting time and energy, the fruit gathered both in former times as well as in the 20 years of this second stage of the missions was sufficient.

[113] 173. Results. Today I can refer to Cuaderno 42 of the Conferencia Interamericana de Agricultura, entitled Labor de los Padres Capuchinos de la Misión del Caroní /Labor of the Capuchin Fathers in the Mission of the Caroní/, by /80/ the Reverend Father Baltasar de Matallana. I recommend the reading of this, particularly pages 73-80, since they expound clearly and simply our mission methods and their effects.

3:Simpson N-5 (1939) 1941
SS16 Pemon SS16

Kamarakoto

Taurepan

192 197 825 did not name this animal, although it occurs in their region and is doubtless known to some of them.

Collared peccary, Venezuelan Spanish "chácharo," *Tayassu tajacu*—Kamarakoto *pakira*. Taurepán *pakira*. Makuchi (Williams) *paraka*. Kaliña (de Goeje) *pakira*. Cumanagoto (Adam) *vakira*. This root, which also occurs as a loan in some Tupi dialects, has given us our word "peccary." It is peculiar that it has also given rise to the colloquial Spanish "báquiro," through Cumanagoto or an allied Carib dialect, but that this name was transposed by the colonists from this animal, to which it belongs, to the other peccary which has a different Carib name. The

[paragraph continues on top of p. 10-B]

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[p. 10-A]

[paragraph continues on middle of p. 10-B]

3:Simpson N-5 (1939) 1941
SS16 Pemon SS16

Kamarakoto
Taurepan

192 Makuchi form is an unusual example of
197 metathesis, *paraka* for *pakara*.
825 White-lipped peccary, Venezuelan Spanish "báquiro," *Tayassu pecari*—Kamarakoto *po-inga, poyinga*. Taurepán *pō-inga, piyingē*. Makuchi (Williams) *po-inga*. Kaliña (de Goeje) *pi:ndya* (final vowel rounded). Koch-Grünberg has a word *tekenoma* (pronounced *tōkōnomē* by my Taurepán informant and *tauka:namo* in Kamarakoto) which he lists as if it were a separate, third species of peccary, but its real meaning is "a particularly bad or dangerous wild animal, especially a large and ferocious *po-inga*," as explained to me by Indians of both these tribes.

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[p. 10-B]

*197 degenerate, but as a very rough analogy one might compare Kamarakoto among the Carib dialects with Castilian among Romance dialects as less degenerate phonetically than some of their allies (e.g. Portuguese among Romance languages) and less mixed than others (e.g. Rumanian among Romance languages).

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[text continues on p. 107]

[p. 301]

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101 114

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101 5. They were, and still are, called Guaicas in some accounts and of course have nothing to do with the non-Carib Guaicas or Waikas at the sources of the Orinoco.

114 6. Koch-Grünberg's "Arekuna" vocabulary, of unspecified origin, is 101 not Kamarakoto, as might be expected from his belief that the Kamarakotos were, but the Taurepanes were not, Arekumas.

114 7. I do not mean by this to detract from the very great credit attaching to their work. It is certain that all recent scientific achievements in the region are due directly to Angel's leading the way to it. Some controversy about other details and antecedents has arisen but this is not pertinent to the present subject and I do not propose to discuss it beyond the statements already made, which are hardly subject to question.

177 8. But many such objects do have native names, which are transferred 192 if the imported article merely replaces a native one, e.g. "bead," "knife," etc.

113 9. Smithsonian Miscellaneous Collections, LXVI, No. 6, 1916.

104 10. Remembering that all words should be pronounced with a terminal accent, not written here, and that w should be pronounced as a semivowel and not like v.

194 11. As a matter of fact all the Kamarakoto vowels intergrade more or less with their neighbors in the chart, i with e, ü with ə, a with õ and o, etc., but the transitions marked by lines in the chart are the most common and noticeable.

12. In British, but not in Standard American, English a similar stressed sound may be produced by degeneration of a following r, e.g., in the British pronunciation of "sir," but this vowel is usually longer than its Kamarakoto analogue.

13. oi is recorded as separate, but it, too, tends to less extent to be drawn forward and to approximate õi.

[104] 14. In Spanish orthography ua, is preferable to wa, and ia is acceptable for ya, but in this case it has seemed to me less confusing to follow more international usage.

[i.e. the Acawai – Analyst]

000 51. Assimilation of a foreign word to a nearly similar native expression is a common linguistic phenomenon. Compare, for example, the American "jerked" (as applied to dried meat) which is not from "jerk" but from "charqui."

113 52. "Unter den Tropen," Jena, 1871 — not much used here because superseded by Williams, but the latter did not personally record this word.

197 193 53. Father Baltasar de Matallana has cited this word as y-apon, = (y)-apon, a form derived from apono, which is the principal unpossessed form of the word in Taurepán, as recorded both by Koch-Grünberg and by me. Father Baltasar then cites Cumanagoto y-apono and Chaima y-aponoto to illustrate the comparative brevity of the root in Taurepán, but in both these cases, the root is apono (y- and -to being affixes), just as in Taurepán, and this is the full, and not a reduced form, of the root. A truly reduced form is probably seen in Galibi abo (for apo). I quite agree that Taurepán, in this and many other words, is relatively primitive, but on the diametrically opposite grounds that it retains these roots in relatively unreduced form.

192 171 54. See Nordenskiöld's very interesting discussion of Indian words for steel knives (1922). He believes that maria is of Arawak origin, which I am inclined to doubt because its distribution is so predominantly northeastern Carib and it is used among Arawaks only by those much influenced by these Caribs. In any case it is an Indian word. So, probably, is kutsupara. It is barely possible, but highly improbable, that it is related to "cuchillo." Note also the common words for "iron" in this region, siparari and variants. Taurepán tawõra is a very isolated word of doubtful origin. It can hardly be more than a coincidence that ta-ra, with variants not far from the Taurepán word, is a Carib name for a bird with a knife-shaped tail.

342 55. What most authors call "oval" or "elliptical," but it is neither oval nor elliptical in fact.

103 104 56. This supposes that the -ll- will be pronounced in colloquial Venezuelan fashion, i.e., like a somewhat sibilant y.

103 57. Tuaiba is the Kamarakoto name of this place. Santa Marta was applied to it by the Spanish-speaking cacique, evidently in an effort to impress his white visitors, but it is doubtful whether the other Indians are likely to continue using it.

103 104 58. The -gu- intended to be pronounced as in colloquial Venezuelan, like English w, but to my ear this is an open b or bilabial v.